

# The ANSGAR LUTHERAN

Christian resistance by prayer.

## In the Slave Camps of Russia

By Princess Louise E. Razibor

THE GAUNT, scarred Ukrainian man with the yellow anti-Catholic disc on her sleeve, stood there in the wooded hillside in Siberia, north of the Selenga Prison Camp. Looking towards the river, she said with burning intensity, "They'll never stop our prayer meetings. They'll never intimidate our Catholic women." And do they pray in every Siberian camp?" she was asked. Her eyes flashed, she stood there silent in her mouldy rags. "In every camp," she replied. "There are 400,000 women prisoners in Western Siberia alone. I am a prayer leader. I am caught others will take my place. They are trying to kill God. They shall never separate us from God."

That was in March, 1944.

There are now nine major, 75 transit, 120 holding camps and 200 places of detention in Western Siberia. No one can estimate the slave population, but 4,800,000 is probably the correct figure for 1952. This must be added some 250,000 voluntary migrants" and 75,000 free workers from behind the Iron Curtain.

Naturally the prison atmosphere has deepened the religious movement, since it is now linked with resistance cells in the so-called Red Star Atheist Labour Camps, all within the Siberian M.V.D. sphere of influence.

It is here that the permanent anti-Catholic organisations have stepped

up their activities; tortures, mental and physical, unthought of by the Nazis have become the normal punishment for even making the sign of the cross; false charges against Catholic priests have grown in number and severity.

Notwithstanding this, prayer circles are spreading and have, amazingly, reached the dreadful holding camps in the Arctic Circle. There terror has lost some of its power to restrain the worship of God. Ukrainian and Polish women now conclude that if they and their families in the Soviet Union are to be wiped out without cause by the savagery of the Godless Communist Youth and the M.V.D., they might as well form prayer circles and resistance cells regardless of consequences.

Thus, in nine principal Siberian camps—Omsk, Asir, Tobolsk, Novosibirsk, Naryn, Kemerovo, Tomsk, Asino and Barnaul—there are 90 strong religious groups cutting across various nationalities.

I am giving away nothing when I say that the strongest group, styling itself the Humble Ones, has so far withstood widespread investigations and brutal public hangings of suspects. Moreover, this particular parent group is now linked with the entire resistance movement throughout the Siberian S.S.R.

### The Prayer Leader

How does the molitvenik, or prayer leader, organise and spread the religious atmosphere in a prison

camp? The answer is through the intense suffering of 40,000,000 Ukrainians, 2,000,000 Lithuanians, 1,500,000 Latvians, 1,000,000 Estonians, 25,000,000 Moslems, 10,000,000 White Russians, 2,000,000 Armenians, 6,000,000 Caucasians and 2,000,000 Jews.

Every prisoner knows that these men and women burn with intense resentment over their domination by the Kremlin rulers in Moscow, and are filled with uneasiness and deep unrest.

For there is hatred towards the M.V.D. deportation methods, opposition to the collective farms, banning of private business and the high standard of living for Communist officials.

But above all there is rising resentment against the godless propaganda in Siberian prison camps and planned interference with any form of religious worship.

I base the following on what I learned from available sources and bits of information percolating from a dozen countries. The Yagri Women's Camp in the Archangel region has a slave population of between 900,000 and 1,600,000 engaged in building airfields, railroads and canning factories.

Here are interned some 400,000 Ukrainian and Polish women, condemned for their "disloyalty" to the Soviet Union. Their sentences go up to 25 years' penal servitude, which means that they are Catholics and automatically classified as "religious maniacs" even before deportation.

Amongst them there is a sizable group of wives and widows of former Communist leaders, purged in the late '30's.

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# News and Notes

**What is a Lutheran?** We have received an article from Pastor A. Husted-Christensen on the subject, What is a Lutheran? It is an introduction given at a Pacific District meeting, and it is printed at the request of the district. The first part of the article appears today, and the last part will appear next week.

**Pastor and Mrs. C. C. Kloth Hurt in Car Accident.** Pastor Kloth and wife were both hurt when their car overturned on a hill close to Laurens, N. Y. where Pastor Kloth serves St. Matthew's Lutheran Church. The State police said that Pastor Kloth informed them that his brakes failed to work while he was coming down the steep hill. Mrs. Kloth was thrown clear of the car, when it was hurled into a field turning over twice. Mrs. Kloth is at the hospital with injuries to her head and back, while Pastor Kloth is at home under the care of his daughter. He had cuts on his forehead.

The Kloths had made the trip to Audubon, Iowa, for the annual convention and returned without any mishap. This mishap occurred July 15 in the afternoon when they were calling on some members.

A letter written to your editor July 19, states that they are both greatly improved. Our sympathy goes to our friends! Pastor Kloth is close to 80.

**Shennington, Wis.** Mr. and Mrs. Louis Rasmussen celebrated their golden wedding Sunday, July 18. They and their children attended the morning service at St. Peter's Lutheran Church, after which a dinner was served in the church parlors in their honor. In the afternoon a fine program in charge of Pastor Geo. Demant was given. Many musical numbers were given and greetings from friends and former pastors were read. This was also the 82nd birthday of the golden bridegroom. The church and the church parlors were beautifully decorated for the occasion. All their children were present to help them celebrate as well as some grandchildren and a great-grandchild. A purse of money and other gifts were presented to the esteemed couple.

**Hofva Lutheran Church, Finley, N. Dak.** celebrated the 50th anniversary of the completion of its church build-

ing on July 11. This is an Augustana Lutheran Church now served by Pastor Kenneth Petersen of our synod at Luverne, N. Dak. The congregation was organized Sept. 24, 1888. The President of the Augustana Red River Valley Conference, The Rev. Walter Carlson, was present as well as other Augustana pastors. The congregation has been served by U. E. L. C. pastors for some time. Pastor H. A. Svendsen and P. J. Vammen served the church, and it is now served by Pastor Kenneth H. Petersen. The congregation has a membership of 57 families.

## Atlantic District W. M. S.

The annual meeting of the Women's Missionary Society, Atlantic District, will be held in conjunction with the district convention at Falmouth, Maine, on September 2nd through September 5th, 1954.

All local societies are urged to send delegates. Delegates to this convention shall be:

1. Members of the executive board.
2. Members of the literature committee.
3. Wives of pastors of our district.
4. Delegates elected by local societies in the ratio of one delegate for each twenty-five members, or fraction thereof.

The Women's Missionary Society program will be held on Friday evening at 8:00 p.m. and the business meeting will be held on Saturday afternoon from 1:30 p.m. to 3:00 p.m.

Ann H. Tibbals  
Rec. Sec'y.

**Post-Evanston Meeting will be held at Grand View College, East 13th Street and Grandview Avenue, Des Moines 16, Iowa. September 7 and 8.**

Tuesday, September 7, 8:00 p.m.  
Meeting for Lay People.

Wednesday, September 8, 12:00 noon. Meeting for Pastors, starting with luncheon (\$1.00) to be served in the College Dining Hall.

Speakers for both days are:  
Dr. Skat Hoffmeyer, Bishop of Aarhus, Denmark,  
and  
Dr. H. N. Soe, Professor of Theology at the University of Copenhagen, Denmark.

## Atlantic District Convention

The Atlantic District Convention will be held, September 2 to 5, at Emmaus Lutheran Church (Falmouth),

R.F.D. 4, Portland, Me. All congregations of the district are urged to send their allowed number of delegates, for every fifty confirmed members. All Pastors of the District are urged to be present.

Viggo J. Petersen, President  
Eric Christensen, Secretary

A most cordial invitation is hereby extended by the Emmaus Lutheran Church, Falmouth, Maine, to the Atlantic District's Convention delegates, pastors, and other guests from 2nd 5th of September.

Lodging will be supplied in private homes in the vicinity; meals will be served at the Parish House. Reservations should be sent to Mrs. Lawrence Iversen, Rt. 4, Portland, Maine, at least a week before the meeting starts. Ernest M. Palmer, President  
J. P. Magnussen, Pastor

## Circuit Meeting at Hutchinson, Minn. By Mrs. Delbert Jensen

One June 29th, the women of the Minnesota District circuit comprising the congregations of Hutchinson, Sleepy Eye, Brookville, Morgan and Evan met at Hutchinson. At noon a delicious luncheon was served by the women of the host congregation. At 2 P.M. we all gathered in the church proper where a very interesting and inspiring program was rendered. Mrs. Kenneth Jensen, pres. of the Hutchinson Ladies Aid, presided and welcomed everyone who had come. Each organization represented was asked to be on the program. Miss Margaret Schwartz of Sleepy Eye gave a reading about early missionary work in the West. Mrs. Nilie Hans from Morgan read a poem, Miss Barbara and Patsy Ericksen from Evan sang a duet, accompanied by Mrs. Francis Olson and the women's chorus from Hutchinson rendered two beautiful selections. Our speaker was Mrs. George Pallesen from Ringsted, Iowa who spoke on mission work which each and everyone of us could and should do around in our local congregations and community. I know everyone was greatly inspired by Mrs. Pallesen's words and felt ashamed of the many opportunities we had slipped by without making use of them. I know we weren't happy either about the complaining and grumbling which we so often had done over unimpo-

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JOHN M. JENSEN, Editor  
321 E. 8th Street  
Spencer, Iowa



# Editorials and Comments

## ROMAN CATHOLICS NOT TO ASSOCIATE WITH PROTESTANTS

A Pastoral Letter was issued July 8, by Cardinal Stritch of Chicago in which he warns the members of his church to stay away from any conference of other denominations. He addresses his letter to both clergy and laity.

The letter is obviously written in view of the meeting of the World Council of Churches to be held at Evanston, Ill. the last two weeks of August. No doubt this lengthy letter of 6000 words must have been approved by the Vatican and of course by the entire American hierarchy, that is, the leadership of the Roman Church in America.

Sometimes we hear people say that we should not speak of the errors of the Roman Catholic Church, for the people of that church follow the Christian faith as well as we do.

But in the Cardinal's letter we are told, that there is only one true church, the Roman Catholic Church. The rest of us are not accorded the Christian name. The best the Cardinal can say of us is that we "profess to be Christians."

There are no really true Christians outside the Roman Church according to this letter. "The Holy Father, the Vicar of Christ on Earth, is the visible head of the Church" according to Cardinal Stritch. And he goes on to say, "Because of his power to teach infallibly in matters of faith and morals handed down from Peter through the long historic line of his legitimate successors in the see of Rome, the teaching of Christ has been preserved incorrupt."

The Roman Catholic members are asked to be sorry for the rest of us as erring children. They are asked to pray for Saints Peter and Paul for the separated brothers so that they may come to know the "Church of Christ." They are also asked to pray fervently "to our Blessed Lady the Mother of God."

And here is the clear warning to Catholics: "She does not allow her children to engage in any activity in a conference or discussion based on the false assumption that Roman Catholics too are still searching for the truth of Christ."

"There you have it. Come to Rome and you will be safe! Outside of Rome you are in danger."

"The Roman church holds that it has the only true divine revelation. It is interesting how Cardinal Stritch speaks of questions that Protestants naturally raise. We refer to such questions as the immaculate conception of Mary, her bodily assumption, papal infallibility, etc. The Cardinal has this to say: "If in the course of time, under the impulse and guidance of the Holy Spirit, we have come to a clear and explicit realization of beliefs which before she held and taught in an explicit manner, a reasonable man can say she has thus invented man-made dogmas."

"The gulf between the Protestants and the Roman Catholics gets wider from year to year. If we could sit down and talk on the basis of Scripture alone, we might get some place, but as long as any impulse of the Roman church is to be labeled as the guidance of the

Holy Spirit, then we must say with Luther at Marburg: "You are of different spirit."

## FIGHTING THE DEVIL

It is not popular to speak of the devil today except when you swear by him. Pastor Chr. Bartholdy of Denmark was asked over the phone by a newspaper, if he believed in the devil. He answered No, for the devil is a liar, and it is only damnation to believe in him.

This was a good answer to a "smart" journalist. But Bartholdy also states that if he had been asked if the devil exists, he would have answered yes, for Christ believed that he exists.

Perhaps it would be helpful to our people, if we spoke more about the devil than we do. That is if we traced the sins and troubles of mankind more to its source than we do.

We know there is a constant struggle between God and Satan. But Satan has one strong point, when he gets so many to believe that he does not exist. If he does not exist, he need not be feared.

It is well when you are tempted to say to yourself: Satan is out to get his prey. It is also well when you tell him as Jesus did: "Begone Satan, for it is written, You shall worship the Lord your God, and him only shall you serve."

The men of God who have had deep influence on the church were certain of the devil and his work. Luther saw him one day in his room at Wartburg, when he was translating the Bible. He took his ink bottle and flung it at him.

It is strange that in our age we see so much of the devil's work both among the individuals and the nations, that any one should get the notion that he does not exist.

## DEMOCRACY'S FLAWS

A report proposed for issuance by the World Council of Churches as guidance for Protestants throughout the globe carries stringent criticism of both democracy and communism. Concerning communism, it is denounced for its denial of God and its attempt to supplant the Deity with the state. In democracy, it is declared, inequality, discrimination, injustice, reliance on naked power, exploitation, and aggression are not absent, and "only man-centered self-righteousness can believe that they are." The report declares that "democratic humanism" has evolved into a "disregard or denial of God's sovereignty over the world, and failure to recognize the imperfect, precarious, and transient character of all human achievements." Modern democracy came to birth and flowered among people "steeped in Christian tradition," but "according to democratic humanism, man is master of his own destiny and can achieve a perfect society. Men should rely wholly on their own powers to realize the good life for themselves and their communities, and their hopes need not reach beyond the improvement of their earthly existence. These beliefs are elusive. In holding them, democratic humanism, when still professedly Christian, has become largely a Christian heresy." This is a frank facing of what many have felt to be the condition in our political philosophy for the past generation.

—Watchman-Examiner.



## What is a Lutheran?

By A. Husted-Christensen

It is very easy to forget a lot of things in 437 years. I am referring to the fact that a church may forget its historical background, and what has made it what it is, humanly speaking. It was 1517—which is 437 years ago this year—that in the public opinion the Lutheran Church had its beginning (the fallacy of which opinion I shall take up later). But as the years go by, things which once were vivid and vital can so easily become tradition, and at last seem of little importance.

Some of you may say, "Oh, we are not concerned about what happened several hundred years ago. We are progressive, we have an open mind, and are concerned only with the present, and that only as far as that present is related to the future." Well perhaps, but would you want to have your church turned back to what it was more than 400 years ago? Would you want to ignore or scrap fundamental teachings and have them taken out of the confession and belief that your church adheres to? Are you aware of the dangers that are creeping in, threatening some of the things that have been the very life-blood of your church for these hundreds of years? If we scrap or violate or even minimize the Constitution of the U. S. A., as has openly been attempted at least in principle, it will make a tremendous change in our life as a nation. If we scrap, ignore or minimize the fundamental things—i.e., the Confessions—of our church, it will bring about a great change in the life of our church, —and the change will not be for the better. Let us be careful in taking for granted, or ignoring the fundamentals of our Lutheran Church. To forget the Reformation, what it was, and what it has come to mean for the Christian Church, is to forget what we confess. So maybe after all, it would not be amiss to make clear to ourselves; —WHAT IS A LUTHERAN?

Let us then first look at that word "Lutheran." The name of Martin Luther and the corresponding name of Lutheran for those of like mind with the Reformer carry distinction with them today. But it was not always so. Luther was excommunicated from the church of his day on January 2, 1521, and anyone who dared to side with him became similar objects of derision and were called "Lutherans." So the name which we today bear and cherish, and whereof we are justly proud, was originally meant as a word of derision and contempt, coined in scorn by the followers of the pope as a designation for the followers of the Wittenberg professor. Whereas the names that they originally chose themselves, for themselves and for their church were "The Evangelicals" and "The Evangelical Church" or more specific "The Church of the Augsburg Confession."

Martin Luther himself opposed the use of the name "Lutheran" for sectarian purposes, as is clear from the following statement by him: "I wish people to be silent as regards my name and to let themselves be called, not Lutherans, but Christians. What is Luther? The doc-

trine is not mine. Neither have I been crucified for anyone. St. Paul would not permit Christians to say, I am of Paul or of Peter, but of Christ. How came I—poor, corrupt, mortal—to this, that Christ's children should be called by my unhallowed name? Not so, my friend. Let us put away party names and bear the name of Christ whose doctrine we hold."

On the other hand, Luther just as vigorously stood by the right use of his name, when he was making a stand against error in the church. So we find in another place the Reformer making this statement: "There are some who, when assailed, say, 'I do not hold with Luther or with any man, but with the Holy Gospel and with the Church, and with the Holy or Roman Church,' and so escape, though in their hearts they regard my doctrine as evangelical. Verily such confession will not help them and even amounts to a denial of Christ. If you hold that the doctrine of Luther is the doctrine of the gospel and that the pope's is opposed to the gospel, you must not cast Luther wholly aside, lest you also cast aside with him that doctrine of his which you confess to be the doctrine of Christ." And the friends of Luther agreed with him on the use of his personal name as a Christian designation. Thus for instance the Margrave of Brandenburg is reported to have said, when mocked for being a Lutheran: "I was not baptized in the name of Luther, he is not my God and Savior, I do not rest my faith in him and am not saved by him; and therefore in this sense I am no Lutheran. But if I be asked whether with my heart and lips I profess the doctrines which God restored to light by the instrumentality of His blessed servant Dr. Luther, I neither hesitate nor am ashamed to call myself a Lutheran. In this sense I am, and, as long as I live, will remain a Lutheran." And as far as I, personally, am concerned we could stop our inquiry right here, for I can think of no better or clearer definition of what is a true Lutheran than the one given by the old Margrave just quoted.

However, as time passed the name Lutheran has come to stand for a specific religious denomination and, unfortunately, with too many it means only an outward designation. Perhaps this was only to be expected, since that seems always to happen with a famous name and those who choose to be called by that name for many years after their leader has died. It occurs in secular affairs as easily as with things religious. For what does it signify today to be an American or a Canadian or Dane, etc., except to indicate residence or membership in these nations either by birth or choice; instead of signifying the embodiment of the highest ideals of America or Canada or Denmark, as the case may be, and the noblest traits and characteristics of these nations. And so also with the term Lutheran.

It is a great privilege to be brought up in the Lu-

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## CHURCH NEWS FROM HERE AND THERE

### CONTACTS MADE WITH BALTIC LUTHERANS

For the first time since World War I representatives of western churches have had direct contact with spokesmen for the churches of predominant Lutheran Estonia and Latvia, it was reported at Berlin, Germany by Evangelische Pressedienst, official news service of the Evangelical church in Germany.

The contact was made by Dr. Hildegard Schraeder of the Church's foreign office and five other German clergymen, who recently visited the Soviet Union.

Dr. Schraeder met the Communist appointed archbishops of Latvia and Estonia during that visit in the Soviet Union.

The Baltic States, much more than any other Soviet dominated area of eastern Europe, have been completely isolated from contacts with the western world ever since 1944, when the Red Army reentered the countries on the footsteps of Hitler's retreating forces.

The Church representatives whom Dr. Schraeder met in the Soviet Union were Augusts Turss, named Archbishop of Latvia in 1948, and Jan Kiivit, who holds the same position in occupied Estonia.

They told the German churchman, that presently the Latvian and Estonian Lutheran Churches have about 100,000 members and 100 pastors each. Pre-war statistics said there were more than a million Lutheran church members in Latvia, and 900,000 in Estonia. In 1944, Latvia had 244 Lutheran pastors, but as the Red Army advanced, 148 of them, headed by Archbishop Teodors Grunbergs, fled to Sweden and Germany. Only 96 remained.

Of about 250 Lutheran pastors in Estonia, one half fled West. Among them was the Archbishop Johan Koeppe.

Dr. Schraeder said he was told that "nearly all" war-destroyed church buildings in Latvia and Estonia were restored, except St. Peter's in Riga, one of the largest churches in North-eastern Europe, which was still heavily damaged and would likely be turned later into a museum.

He was also informed that no religious education takes place in Latvian and Estonian schools but that youth are being instructed by pastors in evening services and Bible studies.

Depending entirely on contributions

from their congregations, the Latvian and Estonian Lutheran Churches have special difficulties in training of pastors, since the theological faculties formerly in Riga, Latvia, and Tartu, Estonia, have been closed, Dr. Schraeder reported.

He added that, according to the Baltic church leaders, "the present young theologians are to a large extent autodidacts, who have taught themselves by reading the literature as far as books are still available," Pressedienst said.

**In Russia proper, Dr. Schraeder went on, no organized Lutheran Church exists, and most of the estimated 500,000 Lutherans in Russia have, according to reports he received, joined Baptist or other Evangelical communities.**

The Latvian and Estonian church leaders told the German clergyman that they are trying to care for these widely scattered Lutherans through occasional visits.

The six-member group of German church representatives with which Dr. Schraeder visited the Soviet Union went to Moscow to discuss with Soviet officials the question of cooperation in the World Council of Churches by the Russian Orthodox Church.

Dr. Gustav Heineman, president of the Synod of the Evangelical Church in Germany, and head of the delegation, said after returning, that "the Soviet leaders showed great interest in the matter, but there are many obstacles to overcome before it can become a possibility."

Dr. Heineman, former Minister of the Interior of West Germany, added that in Moscow the group also met with Soviet government and Red Cross leaders to discuss the question of German prisoners of war still held in Russia. He did not say what result, if any, was achieved by these talks.

The names of the two Baltic archbishops whom the German delegation met in the Soviet Union are not unknown in the West. They have frequently been mentioned in Soviet publications, mostly in connection with various "peace drives."

### JUDGES BLAME COMIC BOOKS FOR JUVENILE DELINQUENCY

Colorado Springs, Colo.—The National Council of Juvenile Court Judges, at its annual convention here, denounced "horror" magazines and "so-called" comic books as the root of

much of America's juvenile delinquency.

"Comic books and horror magazines depicting crime, sadism, vulgar sex and horror scenes," an adopted resolution said, "contribute toward the moral breakdown of our children today (and are) causing an increase in delinquency (and are) often responsible for the criminal in adult life."

"The character of juvenile delinquency is no longer the thoughtless acts of children, but in all too many instances is the consequence of stimulation by these publications."

"These are not comics, but 'tragedies,' resulting in acts of violence, armed robbery, rape, torture and even homicide. We daily see the tragic and pitiful consequences of these vicious and vile publications which now condition the minds of our children."

The judges called for action on federal, state and local levels to "outlaw, curtail and prohibit the publication, dissemination and distribution" of such publications.

### NIEMOLLER SEES GERMAN PROTESTANT CRISIS

Martin Niemoller has acknowledged his pessimism with regard to the outlook for Protestantism in Germany. He believes that, if the division of his country continues, his church will be ground between the increasing power of the Roman Catholic Church in the west and of the Communist tyranny in the east. "Should the forced partition of our people persist," our West German correspondent reports Niemoller as saying in a recent speech, "then the prognosis can hardly be denied that Romanization threatens in the west in the near future, while the existence of Protestantism beyond the iron curtain can at best continue for only one generation. At present everything indicates that Romanization here and Sovietization there can hardly be opposed with a chance of success." Niemoller went on to speak of this as "the dying hour of (German) Protestantism," and to say that what is happening in Germany "concerns the entire world Protestantism." His analysis of the ebbing strength of Protestantism in eastern Germany—its birthplace and stronghold—followed a familiar line, tracing the way by which a totalitarian political tyranny destroys freedom of conscience. In West Germany, he declared, Protestants "are confronted with a totalitarian Christianity even after the



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ghost of a totalitarian racial faith has been blown away. There remains, indeed, as our only stable philosophy or world view the so-called Christian one. But there will be anything but 'Protestantism' if we let the state use its authority to impose 'Christianity,' by means of a 'Christian' cultural policy, on our contemporaries. Under such a policy Protestantism will go to pot. In the end we perhaps would have a 'Christian' state, a 'Christian' economic and social structure, a 'Christian' culture with 'Christian' schools and universities, with a 'Christian' press and a 'Christian' radio system, but the thus Christianized world would become as unbearably totalitarian as any totalitarian system of a different brand. It would leave no room where a man could live in the freedom of his own decisions, where he could genuinely become a human being; it would be the end of Protestantism."

—Christian Century.

**CATHOLIC PAROCHIAL SCHOOLS  
FACE TEACHER SHORTAGE**

Discussions of the comparative merits of public and parochial school systems often stress the financial advantage derived by the latter from their use of teachers supplied by religious teaching orders. Public school teachers are not paid a great deal, but they are paid more than many school districts—especially in farming areas—want to pay. Nuns and brothers supplied by orders whose members have taken vows of poverty come cheap. This is frequently advanced as the reason why some public school districts employ nuns as teachers, or why parochial schools in other districts have gained at the expense of public schools. There is a factor involved here which cannot be left out of account in considering the future of elementary and high school education in this country. However, there are indications that the parochial schools—at least the Roman Catholic schools—are beginning to have their troubles with the cost of teachers. The rapid expansion of these schools, a consequence in part of a high Catholic birth rate in some sections and in part of increasing pressure from the church for Catholic

parents to patronize parochial schools, is requiring more teachers than the teaching orders can supply. Msgr. William T. Bradley, superintendent of parochial schools in the Santa Fe archdiocese, says that his teaching corps has increased from 290 in 1951-52 to 500 today, but that while lay teachers were almost unknown in Catholic parochial schools a decade ago, there are 90 in that one archdiocese today. The situation, says Monsignor Bradley, is the same throughout the Roman church in this country. Obviously he fears that if this trend continues, costs will become so heavy that a parental revolt may follow. This may be one reason why the Roman Catholic press teems with advertisements inviting Catholic girls to join religious orders.

—Christian Century.

**WOLF AT THE DOOR OF MOST  
CLERGYMEN**

The Protestant ministry today is the poorest paid major profession a man can choose. While everyone knows that no one gets rich in the ministry few know how badly off clergymen really are, says Dr. Benson Y. Landis, associate director of the Department of Research and Survey of the National Council of Churches. Quoted in an article titled "You're Underpaying Your Pastor" in the July issue of the Nation's Business, Dr. Landis reports U. S. Department of Commerce figures on the national income show the average full-time religious worker in the U. S. has an income of \$2,560 a year.

Even though the church membership in the U. S. has increased by 27,000,000 since 1940—more than twice the rate of our population growth, it has not meant extra money in the preacher's pocket, the article says. Whereas teachers' salaries have gone up 102 percent in the past quarter century, the minister's has gone up only 41 percent and there has been an actual decrease by 13 percent in his buying power over the past ten years. What makes the problem even worse is that a minister and his wife must keep up a genteel, white collar front.

How does the average minister meet the problem of paying his bills? Clergymen don't like to admit it, the

article says, but the average Protestant minister and his family owe debts and unpaid bills more than \$500. Often to fill the gap he finds part-time work outside the church. Ministers are selling shoes, driving taxicabs, working as waiters and in Philadelphia the Department of Sanitation has two ministers heaving garbage cans.

What can be done? Few clergymen are going to speak up for themselves. "They spend their lives trying to cultivate the spirit of self-sacrifice in others and naturally find it modest about stating their own needs."

The job must be done by their parishioners. The article describes the way in which one Chicago church met the problem. It summoned its businessmen to sit down at church meeting and consider the problem. They passed around blank sheets of paper on which each stated anonymously the amount of his income. The total averaged \$3,900—and that the figure to which they raised the minister's salary.

**MINISTER DESCRIBES  
'TOTAL' CHURCH-GIVING PLAN**

Frederick, Md.—Dr. Carl G. Howie, minister of Sherwood Presbyterian church, Washington, D. C. described to a group of Presbyterian ministers and laymen a "total-commitment plan of church giving which he called superior to tithing.

He addressed the Baltimore Synod of the Presbyterian Church in the U. S. here.

Questioning Biblical grounds for tithing, Dr. Howie said, "There is no basis in the New Testament for the legal 10 per cent tithe." He added that a Christian could prove his faith by a five per cent tithe or 30 per cent, depending on his circumstances.

Dr. Howie said his own church asked its members to "yield up what they possess in time, talents or property. Their sacrifices "show how much they love God" and how sincerely they are committed to Christ, he said.

Under this plan members have increased their giving by \$15,000 a year, the minister said, and have contributed \$200,000 to the church building fund and pledged another \$120,000 since 1950.

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## Bogota, Colombia

By Rolf A. Syrdal

Colombia, South America, is again on my itinerary. En route to meeting of Lutherans in Brazil sponsored by the Division of Latin America of the Lutheran World Federation, members of the division had their itineraries arranged so that important points pertaining to the work in Latin America could be visited. I was able to

leave a little early to spend some time with our missionaries in Colombia, falling into the regular itinerary and then leaving here.

I left Minneapolis June 23, going by way of Houston, Texas, and Panama. All went well, but it was hot in Houston where I spent half a day waiting for the night train to Panama. Delayed in loading as we left New Orleans, we arrived almost an hour late in Panama, just in time to see my 6:00 a.m. flight for Medellin leave the airport. That meant a stay of one day in Panama.

Alf Borge, missionary under appointment to Madagascar doing residency at the Gorgas Hospital in Panama, was there to meet me. As the fault of my delay was with the airlines, they put me up at the hotel for my stay. In one way it was pleasant to have a little time to rest along the way and to meet people in Panama.

Alf Borge was busy at the hospital but made most excellent arrangements for me. Rev. H. T. Bernthal, Secretary Pastor of the U. S. Forces for the Missouri Synod and pastor of Redeemer Lutheran Church, came to the hotel to get me in his car and showed me around the city and the area. We followed the Panama Canal en route from Panama City on the Pacific to Cristobal on the Atlantic, a scenic trip full of interest. At Cristobal we visited the home of the American Bible Society, and the secretary, Rev. J. Guillermo Linkemann, took us through the home and told us something about the work of the Society. This is the headquarters for Bible distribution in Central America, and much of the work is carried on by colporteurs who travel about from place to place selling Scripture portions. Many of these men live self-sacrificing lives, meeting opposition and danger from fanatic groups they meet along the way. He told how tens of thousands of Scripture portions had recently been sold in Guatemala City alone. The work of the Bible Society helps missions of all creeds in their work, and is always a helpful ally to the missionary.

After looking over the city of Cristobal and Cellon, I drove back where we looked over the service center maintained for our service men, and the beautiful church served by Pastor Bernthal. The evening was spent at the hospital with Dr. Borge, who was on call,

**Dr. Syrdal, Executive Secretary of Board of Foreign Missions of the Evangelical Lutheran Church, writes about a recent trip to Colombia. Part of his trip he was travelling with Pastor Archie Morck, brother of Pastor Arnfeld Morck in Colombia. Read about this interesting trip.**

but who left long enough for a bite to eat and later to take me to the hotel. A day full of interest as we saw work done and the men who did the work for the benefit of the people located in Panama. One thing that was, however, borne out was the lack of work on the part of Lutherans among the native Panamanians in their own language.

This is one of the many areas of the world where we are not at work—and where there is insufficient witness of the saving Word of God.

Leaving Panama at 1:00 p.m. on the 25th, I arrived in Bogota at 5:00 the same day. A stay of one hour at Medellin, where I would have attended meetings the previous night if I had not missed connections, meant a brief meeting with Rev. Arnfeld Morck, our missionary (of the U. E. L. C.) in that city, and with Rev. Herman Mueller who lives in Cali but was there for special meetings on Sunday with the European Colony. He began the work among the German groups in Bogota where there is now a congregation numbering over 1,000 members, and later attended our Seminary in America, being ordained by our Church before returning to his work. Rev. Archie Morck of Canada, who will be my travel companion for the rest of the time in South America, joined me in Medellin.

Our busy program started as soon as we arrived in Bogota. Our first stop was our new Lutheran Church in Bogota. We went there right from the airport. I had been along in the purchase of this lot three years ago, and was, of course, delighted to see a fine church building now standing there as a witness that there is a Lutheran Church with its message of sin and grace in Christ in the heart of this Catholic dominated country. I was very happy with the building, its simple lines adding to its nobility. Though the building was a project of the W. M. F. of our Church, part of the furnishings were bought by the native congregations though most of the members are here as refugees, having to leave their homes because of the anti-Protestant persecution. Their part included the chancel equipment—altar, pulpit and baptismal font made by Colombian craftsmen of native cedar. We hope to tell more of this church building as we will be meeting in it before we leave Colombia. We felt at home there, being welcomed by Rev. and Mrs. Gerhard Ostrem who live in the parsonage and are in charge of the work. We then went to the Harold Olson home for a chance to clean up, and then to the Bible Institute where the teachers and students had arranged a real feast and fine program for us.

(Continued on page 15)



The old canalboat captain stopped the fifteen-year-old boy trudging along the road, recognizing him as a former neighbor. "Where are you going, William?" he asked.

"I do not know," the boy replied. "I am going to look for a job and make my own way. Father has lost our place here and is moving to New York. Since he has his hands full with the other children to support, I said I would help out by getting work and supporting myself."

The canalboat captain, sensing a real opportunity for spiritual help, suggested that they have a word of prayer, and they knelt in the towpath. The man prayed earnestly for God's blessing and guidance in the boy's life, then gave him some wise advice for the future.

"What can you do, William?" he asked. "Soap and candle making is the only trade I know anything about," the boy answered.

"Well, there is no trouble about that; just be sure you start right and you will get along fine. Make an honest soap," he counseled, "give a full pound; but more than these, be a good man, give your heart to Christ, give the Lord all that belongs to him of every dollar you earn, and I am certain you will yet be a prosperous and rich man."

"Someone will soon be the leading soapmaker in New York," he added, thoughtfully. "It can be you as well as anyone else. I hope it may."

Little did the canalboat captain realize the amazingly prophetic words he had spoken, for the young man was William Colgate, founder of the concern now known as the Colgate-Palmolive-Peet Company, a world-famous manufacturer of soaps and toilet preparations.

### A Good Beginning

Young Colgate was destined to become phenomenally successful in the soap business and independently wealthy, but he never forgot the old canalboat captain's advice about giving, and in fact went far beyond it in his abounding liberality. At first, he resolved to give ten per cent of his net earnings every year to Christian work, saying, "If the Lord will take my tithe, I will give it." But as he prospered, he increased his "tithe," according to a family tradition, to twenty per cent, then thirty, forty, and even fifty per cent. Finally, the story goes, he educated his family, set all his financial affairs in order for life, and from then on gave his entire income to the Lord.

His main interests were education, religion, and temperance, and he did not hesitate to use his means for their advancement. He was a liberal supporter of the Hamilton Literary and Theological Seminary, Hamilton, N. Y. (now Colgate University). He helped form the American Bible Society in New York City in 1816, and in 1836 the American and Foreign Bible Society, for the

## William Colgate: A Faithful Steward

By Bernard R. DeRemer

publication and distribution of the Scriptures, yet represented only a few of his benevolences.

Evidencing that he was a born-again man, Mr. Colgate joined a Baptist church in 1825 and was a generous donor. For many years, he was an active member of the Oliver Street Baptist church, New York City, and he was instrumental in the construction of the Baptist Tabernacle on Mulberry Street.

This millionaire soap magnate was born in England in 1783, and came to this country with his parents in 1791. The family settled on a farm in Maryland, and young William attended school in Baltimore during his first two years in America. His father lost his property because of a defect in the title, and the family then moved to another farm, in Delaware County, New York.

After his meeting with the canalboat captain, William went to Baltimore and worked for a soap- and candle-maker. He served his apprenticeship faithfully, devoting every effort to mastering the tasks set before him, no doubt having in mind the Scriptural injunctions: "Not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11) and "Servants, obey in all the Lord your masters according to the flesh; not with eyeservice as menpleasers; but in singleness of heart, fearing God, and whatsoever ye do, do it heartily, as to the Lord and not unto men" (Colossians 3:22,23). Doubtless the diligence from his earliest days explains largely, from the natural standpoint, his great success in later years.

### Worthy Ambition

After two years, he decided to seek the larger opportunities of New York City. At seventeen he sought the leading tallow chandler of that city, John Slidell and Company. There was no opening, but Mr. Slidell, impressed by the lad's personality and intelligence, offered him a position as assistant clerk. Although greatly in need of a job, young Colgate thanked Mr. Slidell for his willingness to help, but politely declined the offer.

"I desire, sir, to **learn** the business," he said. "I want to work to earn a living for myself. The position of assistant clerk will not give me the opportunity I want. The frankness, courage, and ambition displayed by the young man were so unusual that Mr. Slidell sought for his foreman. "Give this young man work," he said. "Show him everything about the business. He will give you of great service to you."

By close application, he learned all the details of the work. Soon he mastered the manufacturing part of the business and was transferred to the sales department. Within a couple of years, he was made business manager.

But when he was twenty-three the urge to be in business for himself prompted him to open a place of his own, although he had scarcely any capital, credit,

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**"A man there was, though some did count him mad.  
The more he cast away, the more he had"—Pilgrim's  
Progress (Part II), John Bunyan.**

friends. Thus it was that the following sign appeared in Dutch Street window in 1806.

Soap and Candle Manufactory  
**WILLIAM COLGATE AND COMPANY**  
No. 6 Dutch Street, second door from  
the corner of John Street, New York  
Have for sale on best terms a constant  
supply of soap,  
mould and dipt candles  
of the first quality  
Orders for exportation executed  
on the shortest notice  
N.B.—The highest price given for tallow.

He chose this area because a large part of fashionable New York lived close by, and time proved that his choice was a wise one.

In those days, housewives made their own soap, but both commercial and homemade soap were ill-smelling and irritating to the skin. Colgate soon developed a more pleasant-smelling soap, and the quality of his merchandise, as well as the service he rendered, caused sales to soar. Thus a tremendous business has grown from the humble beginnings in the two-story building on Dutch Street to the vast Jersey City plant today. Soon he planned and built a 45,000-pound soap boiling pan, the largest ever made in this country at that time. Friends warned him that he was being rash and was doomed to failure, but, on the contrary, it was soon necessary to enlarge!

By 1812, Mr. Colgate was worth \$5,000, not a small sum for those days, and he considered himself wealthy. His after years were said to be of uninterrupted prosperity. Out of his first profits he had paid his father's debts and bought him a farm. He also instructed his bookkeeper to "open an account with the Lord" and to carry unfailingly one tenth of his income to that

account. His family was blessed, his business prospered, and he grew rich faster than he had ever hoped. So he increased his tithe to two tenths, and prospered more than ever. As his Horatio Alger-like success continued, he increased the proportion of his giving, until the whole of his income was being given to the Lord's work. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38).

In 1811, Colgate married Mary Gilbert, who was noted for her charm, cultivation, and benevolence. They had eleven children and enjoyed a blessed and happy home life.

Colgate had a genial, rather full face. In later life, he had white hair, worn rather long, according to the custom of the time, but he was clean shaven.

This liberal Christian layman died at his New York City home, 22 East 23rd Street, opposite Madison Square, in 1857. His last words were, "My precious Jesus!"

Colgate's business life was characterized by shrewd judgment and clear vision. He is said never to have made a serious commercial blunder. He had a sunny temperament, was just, hospitable, and liberal to a fault to the causes close to his heart.

Many tributes were paid to him as a great benefactor. He was offered the nomination for mayor of New York City, but gratefully declined—the controversies of politics jarred on his gentle nature, and he felt he could do more good out of political office than in it.

His life was characterized by deep spirituality and a controlling sense of obligation to and dependence upon heavenly guidance. Meteoric material success never turned his head, and he never ceased to believe that he was no more than a steward of the things which God had given him. Indeed, he was an exceptionally faithful steward.

"Of thine own have we given thee" (I Chronicles 29:14). "It is required among stewards that a man be found faithful" (I Corinthians 4:2).

—Watchman-Examiner.

## IN THE SLAVE CAMPS

(Continued from page 1)

### A remarkable woman

Behind these modern Christian martyrs is a Ukranian woman, who is perhaps the greatest underground organizer of prayer meetings and a pillar of the resistance movement in the Soviet North.

Nameless even to her assistants, she has assembled an enormous spiritual machine working on pity, understanding and the craving of

the human soul for prayer. Outside this, she has grasped the A.B.C. of secret communications between prisoners, housed in an area of 50 square miles.

Under her are 300 "spades," or runners, needed to co-ordinate the work of the planning committee and to keep in touch with far-flung satellite compounds. The work of a "spade," always a woman, is truly prodigious.

She must speak two or three dia-

lects, understand lip-language, memorise passages from the Bible, know the location of condemned cattle pens, the general lie of the land, excavated sanitation trenches and garbage fields—any out of the way nook and corner where a whisper would set off a chain of events, leading to a nocturnal committee meeting.

She must practise with the minute "six cigarette cross," so called

(Continued on page 13)



# THE LUTHER LEAGUE

Homer Larsen, Editor

## YOU CARRY IT

Dorothy C. Haskin

Bud whistled "Strong hearted men" as he breezed down the street, jumped over the fire hydrant and turned into the Cloverdale High school yard. He had a number one sized problem this morning and he figured to tackle it with the same energy he used when making a basket. He aimed to be class president, and why not? He made reasonable grades, most of the class knew his sport record and this week he would put on a whirlwind campaign. His chest, under the blue striped sweater, increased two inches with the feeling of winning. Nothing gave a guy a good feeling like winning.

He spotted Ted trudging along, reading something. Bud quickened his step, reached Ted and said, "Hello, Shrimpo, what's for sure?"

"Hi," Ted looked up from his book, a friendly light in his hazel eyes. "Hear you're running for president."

Bud nodded absent-mindedly, his attention drawn to the black book in Ted's hand. He recognized it as a Bible and feeling superior, jeered, "Sissy."

A frown spread over Ted's face and he blurted out, "What's the idea?"

"You're a sissy to carry a Bible."

"What makes you think so?"

"The Bible is for women and children."

"All right, then you carry it for a week." Ted held out his Bible.

Bud stared at the book and thought of the big week he had ahead of him. He shook his head, "No can do."

"Okay, sissy," Ted slurred.

Bud cocked his head to one side and reached for the book. "Give it to me. I can take whatever I dish out."

Ted handed him the book. "We'll see what we see."

Bud shoved it under his arm and the two boys started toward the school building. Bud wasn't sure but that he had been trapped into carrying the Bible. He had gone to Sunday school when he was smaller but since he'd been in high school, he'd quit going. He knew his folks felt bad about it. They kept saying they wouldn't force him in a tone of voice that let him know they were hoping he'd go, but he wasn't going. He had other fish to fry. Plenty of it. And here he was, carrying a Bible for a week. Well, he'd find out if carrying a Bible was a sissy's job and that's for sure.

He and Ted reached the steps to the building. There was Steve, who piled up high scores in a game but Bud wasn't too sure Steve always scored on the up and up. And with him was Tubby, who might be Steve's best friend and then sometimes he was Bud's friend. Bud greeted "Hi" and he automatically waved his right hand with the Bible in it.

"Well, look who's a Holy Joe," Tubby grinned.

"As I live and breathe, a sissy for sure," Steve sneered.

Bud felt a hot flush creep up his neck and spread over his face. He dropped the Bible onto the steps with a slapping sound, doubled his fists and hissed, "I'll just take you up on that."

"No, no." Ted grabbed Bud's arm. "That's not right. If you're

going to carry the Bible, carry right."

"Yeah, don't you know you're supposed to turn the other cheek? Steve gave a dirty laugh, and he and Tubby went into the building.

The warning bell rang. Ted said "Listen, I'll see you at noon and give you the low down on this Bible carrying stuff."

Bud frowned. He sure had got it deeper than he had expected. He picked up the Bible and murmured, "Okay."

He went to his home room and put the Bible on the top of his desk. And later when he went from class to class, the Bible was on the top of his other books. He saw plenty of the fellows eye it and some of the girls. But nothing was said. At lunch period, he and Ted took their lunches and sat under a tree in the corner of the school yard.

As they ate, Ted explained "Carrying a Bible is like this. You're supposed to do it because you believe what's in it."

"I know what's in it," Bud defended, running his hand through his tousled blonde hair. But he wasn't too sure. Only some things. "It's about Jesus."

"That's right. That He died on the cross to save sinners. You're supposed to believe in Him and do what He wants you to do, and one thing is like Steve said, turning the other cheek. So if some one calls you a sissy you don't fight him."

"Can't a Christian ever fight?"

"Sure. To defend your country or something like that, but not yourself. When someone hurts you



"Let the Lord take care of that. Tough on you carrying the Bible because you don't believe in Him. If you believed in Him as Savior, He'd help you carry it. Why don't you believe in Him?"

"Listen, Shrimpo, I agreed to carry this Bible for a week to prove I'm no sissy, but that isn't giving me a wedge to make me a Christian. I'm not one and that's for sure."

"Okay. Okay. I'm not saying you have to be one, only if you were, I'd like it."

Bud didn't answer because that was the way his mom and dad always talked, and it made him feel squirmy inside. But that night, he had a hunk of the Bible so he'd know for sure what was in it.

Carrying the Bible didn't make any easier for Bud to campaign. Several times when he was giving spiel about his platform of "Better grades and better games" he'd see the fellows eyeing his Bible. And one thing he learned, and that's for sure, it took more than a easy to carry the Bible.

On Friday, the day of the election, he and Steve were to give talks in each one of the four senior classrooms; then the votes would be cast and during lunch they could be counted and the results announced.

That morning, as Bud walked into the grounds, he knew that this was the day. Either he got what he wanted, or he got what he wanted. He couldn't face losing. He started up the steps in a dog trot. Tubby called, "What's the rush? Give with a few seconds."

"Can do," Bud nodded and came back to Tubby. Tubby sat down beside him and put the Bible on the steps between them.

"Listen Chum, I'm for you, see?" "You gang around plenty with Steve," Bud reminded.

"Which might be the very reason I want you for class president. Only, when you go around election-

eering, don't carry that Bible. Surely, you've won your wager with Shrimpo by now."

Bud leaned against the steps and watched a couple of boys walk into the building. "I gave my word I'd carry it for a week. That's until next Monday and that's for sure."

"But it isn't so important as the election, now is it?"

"Maybe, in a way it is. You see, I did start carrying it as a gag, more or less, but I've been reading it every time I had a chance and well, it isn't the kind of a book a fellow quits on. So, win, lose, or tie, I'm stuck with the Bible today."

"You sure are stubborn. I wouldn't be."

Bud eyed Tubby and thought, nope, you're not the stubborn kind. You pal around with Steve because he's popular but you aren't loyal. You come to me, knifing him. Aloud, Bud said, "Sometimes what looks like being stubborn is just being loyal. Come on, that's the bell."

Bud turned and walked into the classroom, his head high.

Later, he and Steve were allowed to go around giving their campaign talks. Steve bragged of his record on the athletic field and that "as class president, I'll keep the class at the top."

Bud, with Bible in hand, pledged to live up to his slogan of "Better games for the glory of Cloverdale High and better grades for the honor of the class."

When he and Steve returned to their home rooms, time was taken out for voting. At lunch period, Bud walked slowly over to Ted.

"How goes it?" Ted asked.

"Not so good, I guess. I sure put my neck out when I agreed to carry the Bible this week. But," he tilted his chin and looked up at the sky where a fleecy cloud was sailing by, "I'm not sorry. I've been reading all the verses you marked in the Bible and class president or not, I believe Jesus is right."

"You mean you're going to believe in Him as Savior?"

"I mean that last night I told Him, come what may, I would believe in Him."

"That's swell!"

"It's the thing to do and that's for sure. So I'll be seeing you at Sunday school and no one can tell me that's sissy because it isn't easy to get up early and get going on Sunday."

"I'm sure glad and I hope you didn't lose the election on account of carrying the Bible."

Bud grinned so Ted wouldn't feel bad or know that he minded not being president. He had set his heart on being, but he guessed he couldn't have everything. "Let's amble back. Looks like the fellows are gathering on the front seats. Cassidy will be making the announcement soon."

Bud and Ted quickened their steps as they walked toward the main building of the school. Swarming over the steps were the fellows and girls of the senior class. Bud and Ted took their places among the rest.

Mr. Cassidy, the principal, came out and stood on the top step. He beamed through his glasses and announced, "The votes have been counted and I am happy to announce the name of your president. He is a boy that I am pleased to have win and one you have all admired because he had the fortitude to stand for what he believed. This past week, when he did his electioneering, he did not go around making fancy speeches, but he carried his Bible, letting everyone know where he stood. I congratulate you, seniors, on your choice of president, Bud Monroe. Come on up, Bud."

Bud's face flushed as he made his way through the crowd. Several fellows slapped him on the back. And he was thankful that he had the job of president, he did believe in the Savior of the book which had carried him to victory.

—Second Rights (published by E. V. Pub. House).



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## BY THE FIRESIDE

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### MY CHURCH

No steeple, poised in majesty above it,  
No stained-glass windows to adorn its walls,  
No thick, rich carpet upon its floor-boards  
To lighten each soft footstep as it falls.

No massive structure, great and tall, is my church;  
There is no ornate plan in its design;  
Its gentle contour signifies its birth-place

Within a sacred mold of simple line.

And yet, within the humble walls of my church

There's grandeur, greater far than eyes can see—

Spiritual food for hungry hearts' great craving,

A quiet peace; a hope; serenity.

Inside my church I hear soft voices singing

As lips, both old and young, are moved in prayer,

And know that in this tender, sweet communion

There is no room for conflict, fear or care.

Within the shelter of this sacred structure,

Where love and faith and happiness abide

I count my gifts and say a humble: "Thank you.

This, too, is mine: my church, my joy, my pride."

—Charlotte Johnson.

### FROM THE FLAMES

A disastrous fire broke out in the city of Salonica during the first world war. The most interesting Church there was that of St. Demetrius. It was severely damaged in the fire.

But the scorching heat also destroyed the plaster covering of the west wall, and those who came to view the wreckage were greeted by a seventeenth-century painting that startled every beholder. Here in glowing colours was the figure of St. Demetrius fighting a ravaging fire in Salonica in his day!

Flames can do this. They can break through the surface crust and reveal to us the souls of the saints and heroes of old who fought the fires of their day.— Adapted from Story by H. L. Simpson.

### THE HUSBAND'S PRAYER

Take my wife and let her be  
Consecrated, Lord, to Thee.  
Help her now Thy will to see,  
But please, dear Lord, don't count on me.

### BEAUTY

By Sarah Mizelle Morgan

I've heard some say that beauty lies  
In the radiant heart of a rose,  
Or the gentle rustle of leaves  
When a soft breeze blows.

Others think that beauty lies  
In the flight of birds on wing,  
Or the magic color schemes  
That changing seasons bring.

Some see it in the summer day,  
A storm, or the lightning's flare.  
But I find that beauty, like God's  
Unchanging love, is everywhere!  
—Nautilus.

### WHY DON'T YOU DOUBT YOUR DOUBTS?

"And he did not do many mighty works there because of their unbelief."—Matthew 13:58.

Why is it that we seldom doubt our doubts? For many people mistrust and unbelief have become so authoritative for their lives that they no longer question the dogmatic assertions of suspicion.

We often find it easy to doubt our faith. We do not want to be tricked; we want the truth, no matter what. So, we grit our teeth and follow our doubts like faithful sheep to the "fact." Doubt becomes our shepherd.

Think for a moment of the people who heard Jesus preach for the first time in Nazareth. Here was the answer to their questions, but they doubted. Their faith was in the ordinary, day-to-day facts about Jesus. He was their neighbor, a carpenter's son, the brother of men and women living among them. They could not tolerate anything that broke the mood of the commonplace, and they missed the Christ.

Doubt is no shepherd, worthy of trust. Doubt is a thief. It robs us of the best and the most real.

But the best weapon which can be used against doubt is **doubt itself**. By forming the habit of distrusting your hesitations, you will destroy them. Doubt cannot tolerate unbelief.

—George C. Stuart.

### WHAT MATTERS MOST

"What shall it profit a man if he shall gain the whole world and lose his own soul?"—Mark 8:36.

What matters how we scheme and strive

To keep our moral selves alive, If low desire and sordid aim

We follow with no sense of shame

Lacking the Spirit's cleansing fire

We do but wallow in the mire.

What though in commerce we succeed

And wanting nought we think we need—

Good health and ample hoard of goods

But with a callous heart and cold.

Mark well the **soul's** the sacred trust

All earthy honours end in dust.

Up and awake! Oh soul—aware

Thou hast so little time to spare;

If in this hallowed charge of life

Thou would'st not perish in the strife

For heart and brain and hands and eyes

God gave thee for this grand empire

And into thy frail frame the breath

He breathed to give thee scorn of death.

To be what He would have thee be

That is thy proper destiny.

—L. H.

### FLECKS OF FAILURE

He struck out 1,330 times, a record in futility unapproached by any other player in the history of baseball. Babe Ruth. His 714 home runs completely obliterated the 1,330 strikeouts.

Cy Young, perhaps the greatest pitcher of all time, accumulated 500 victories, a mark that never has been threatened. But what is generally forgotten is that Young actually lost almost as many games as he won.

One of the failingest men who ever lived was always trying experiments that were unsuccessful. Yet we never think of Thomas Edison as a failure.

People would feel a lot less sensitive about failure if they remembered it just doesn't matter, except as a guide post for one's self. Success is a bright sun that obscures and makes ridiculously unimportant all the little shadowy flecks of failure.

—R. H.



**IN THE SLAVE CAMPS**

(Continued from page 9)

in the bribe of six cigarettes to a Russian guard, to permit the blessing of a sick man or woman, about to be liquidated as an incurable.

**Unnumbered duties**

She must be able to make snap decisions, assess camp gossip among the guards, cast sugar angels for sick and dying children, smuggle them into isolation huts, collect clean rags for death-shifts and generally manage a one-woman service for the benefit of the resistance cells.

And she must think of some 10,000,000 Russian people scattered throughout the Soviet Union, but ready scapegoats for the worship of God in prison camps.

At the Bering Straits women's camp the use of Mongolians as guards over the prisoners is one more aspect of Communist repression of any form of worship among inmates. Led by Ukrainians, three separate groups organize prayer meetings in the taiga and tundra under incredible climatic conditions.

Here men and women carry a three-inch wooden half-cross and join it together as opportunity occurs. Generally, a Mongolian guard allows two or three minutes of immobility for six ounces of tobacco or coffee, and in this brief period a devout woman must press the cross to the lips of a dying child.

Here again is the lip-liturgy practiced by the Polish quarry workers. This short service is conducted in an air tunnel, where the exhausted shift is allowed 12 minutes' rest after two hours of blasting.

**Nocturnal Prayer Meetings**

For years now the Siberian slave workers have maintained an active and well-organized resistance to all forms of godless propaganda, but the case of Armenians from Kars and Ardahan provinces is outstanding.

In the Norilsk Camp Cluster,

North Central Siberia, they have conducted nocturnal prayer meetings whilst working in perilous sour marshes. The workers have discovered that the roots of the wild laurel, the only bush to thrive in the marshy soil, often looks like a bleeding cross, bearing a body-like imprint in a darker tint.

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	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pe- si- Fu
<b>Total synodical budget \$256,668.60</b>		<b>14750.10</b>	<b>83300.00</b>	<b>25000.00</b>	<b>58646.50</b>	<b>7550.00</b>	<b>1542.00</b>	<b>6588</b>
Previously acknowledged	11565.71	919.93	4729.35	1066.73	2594.37	743.61	148.09	136
Selma, Calif., Mr. and Mrs. Julius Jensen in memory of Mrs. Sine Nielsen	2.00	2.00						
Kenmare, N. D., Nazareth Luth. Church	100.00	10.00	50.00	10.00	20.00	10.00		
Selma, Calif., Mr. and Mrs. Martin Jensen in memory of Alec Rasmussen,								
Modesto, Calif., a brother of Mrs. Ernest Grill, Evan, Minn.	5.00				5.00			
Pasadena, Calif., from friends in memory of Cassie Georgeson	22.00				22.00			
Oakland, Calif., the Dorcas Society of Our Savior's Church in memory of								
baby Robin Ann Lincoln and twin babies Paula Ruth and Peter Carl								
Skytte	10.00	10.00						
Audubon, Ia., Mr. and Mrs. Nick Jensen and Mr. and Mrs. Clarence Lau-								
ridsen in memory of Jens R. Christensen	2.00				2.00			
Audubon, Ia., Mr. and Mrs. Nick Jensen in memory of Erick Thor	1.00				1.00			
North Hollywood, Calif., Valley Luth. Church	300.00	50.00	150.00		50.00			
Blair, Nebr., Mrs. H. P. Hansen and Grace: \$2 in memory of Mrs. Hans								
Nielsen and \$2 in memory of Rev. C. C. Mengers	4.00				4.00			
Owatonna, Minn., Our Savior's Luth. Church	502.09	52.09	250.00	50.00	50.00	40.00	10.00	
Chicago, Ill., L. P. Petersen of Golgotha church	30.00			10.00	10.00			
Northfield, Minn., St. Peter's Ladies Aid in memory of Rasmus Jorgensen	3.00							
Coalridge, Mont., Bobbie Hansen of Emmaus church. Birthday money	1.50	1.50						
Coalridge, Mont., Mr. and Mrs. Lennert Hansen of Emmaus Church	10.00				5.00			
Kansas City, Kan., Westwood Luth. Church	40.00							
Lakeville, Minn., Mr. and Mrs. Hans J. Andersen of Immanuel Church,								
Hazelwood	20.00	5.00	5.00		3.00	2.00		
Pass Lake, Ont., Can., Salem Luth. Ladies Aid	25.00				25.00			
Mrs. Sherman Bondo, Minneapolis, and Pastor and Mrs. Edward A. Han-								
sen, Teaneck, N. J., in memory of Mrs. Emma Hansen, a sister of								
the late Rev. Sherman Bondo	5.00				5.00			
Parkland, Wash., Mrs. Anna Bondo in memory of Mrs. Emma Hansen,								
Neola, Ia.	5.00				5.00			
The Nebraska District in memory of Rev. C. C. Mengers, Blair, Nebr.	10.00			10.00				
Blair, Nebr., in memory of Uncle Rev. C. C. Mengers from Mrs. Rev.								
Laurits Pedersen, Pastor Ervin F. Bondo and Miss Edna Bondo	3.00							
West Branch, Ia., Bethany Luth. Mission Society in memory of Wilma								
Classen	5.00				5.00			
Portland, Ore., Bethany Luth. Ladies Aid in memory of Mrs. J. C. Hansen	10.00				10.00			
Portland, Ore., Bethany Luth. Ladies Aid	100.00	20.00	40.00	20.00		10.00		10
Kenmare, N. Dak., Dorcas Ladies Aid of Trinity Church in memory of								
August Hass	5.00				5.00			
Kenmare, N. Dak., members of Trinity Church in memory of August								
Hass (the words Mr. and Mrs. are omitted to save space): L. Bird								
\$5, A. C. Lawson, Ephraim Pedersen, John Stark, John E. Johnson,								
Ernest Madsen and Carl, Mabel Noren and Wm. Nielsen, Top Notch								
Home Makers' Club each \$2, Peter Essler, Alfred Schweitzer, Harold								
Nelson, Albert Johnsen each \$1	23.00	13.00			10.00			
<b>TOTAL</b>	<b>12809.30</b>	<b>1083.52</b>	<b>5224.35</b>	<b>1166.73</b>	<b>2831.37</b>	<b>805.61</b>	<b>158.09</b>	<b>1538</b>

## SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A.	Gen. 1 Fore Missi
<b>Budget for 1954-1955</b>		<b>16000.00</b>	<b>15500.00</b>	<b>10000.00</b>	<b>15000.00</b>			<b>36720.00</b>	
Previously acknowledged	31480.05	2457.88	1227.11	2569.51	3986.93	173.44	29.47	20960.71	75
Ellendale, Minn., children of St. Ansgar's Luth. Church for or- phaned Korean children. Offering during Daily Vacation Bible School	15.42							15.42	
Racine, Wis., Luther League of Our Savior's Luth. Church	5.00	2.50		2.50					
Minneapolis, Minn., Immanuel Luth. Church	263.68							263.68	
Selma, Calif., in memory of Mrs. Sena Nielsen from Mrs. Mary Clausen, Mrs. Eli Vig and Mrs. Emil Rasmussen	6.00				6.00				
Blair, Nebr., Mrs. H. P. Hansen and Grace in memory of Wendell Nielsen	1.00							1.00	
Underwood, Ia., in memory of Mrs. Emma L. Hansen: from Mr. and Mrs. Erven Rasmussen, Council Bluffs and Mr. and Mrs. Art Christoffersen, Underwood	5.00	5.00							
Underwood, Ia., Mr. and Mrs. Art Christoffersen in memory of Mrs. Rasmus Petersen, Neola, Ia.	2.00		2.00						
Davey, Nebr., Nazareth Luth. Church	65.90				10.00			55.90	
Abdal, Nebr., in memory of grandmother Mrs. Chris Tweden by Mrs. Edna A. Jensen, Superior, Nebr.	2.00		2.00						
Minden, Nebr., Fredericksburg Luth. Church, offering at meet- ing by Helen Margaret Jacobsen	21.09				21.09				
Owatonna, Minn., Our Savior's Luth. Church	127.89	8.70	7.00	11.69				100.50	
Cordova, Nebr., Our Savior's Luth. Church	14.30				14.30				
Milwaukee, Wis., Kingo Luth. Church for Student Service Cen- ter of the L.W. Action	15.00							15.00	
Winnetoon, Nebr., Bethesda Sunday School, Vacation Bible School offering	10.80				10.80				
Atlantic, Ia., St. Paul's Ev. Luth. Church	489.25							489.25	
Moorhead, Ia., Grant Mathison in memory of his uncle Grant Olson, for support of some native boy in Sudan	5.00				5.00				
Minden, Nebr., Bethany Home \$5 in memory of Mrs. Adam Sin- sel and \$5 in memory of Mrs. Laura Raun	10.00	5.00		5.00					
Viborg, S. D., Spring Valley Ladies Aid in memory of Holger W. Olsen	5.00							5.00	
Jacksonville, Ia., Jacksonville Sunday School	29.85			29.85					
Coalridge, Mont., Freddie Hansen of Emmaus Church. Birthday money	1.50			1.50					
Coalridge, Mont., Mr. and Mrs. Lennert Hansen of Emmaus Church	15.00				5.00	10.00			
Lakeville, Minn., Mr. and Mrs. Hans J. Andersen of Immanuel Church, Hazelwood	10.00	5.00							
Sidney, Mont., Pella Foreign Mission Society	312.00		150.00		5.00				150.
Hampton, Nebr., in memory of Rev. C. C. Mengers, Blair, Nebr., from members of Immanuel Luth. Church. To save space only the names of the givers are listed. Mrs. Lydia Mad- sen, Miss Alice Madsen, Miss Anna Madsen, Raymond Mad- sen, Archie Madsen, Harry Madsen, Kermit Madsen, Glade Kamtz, Clarence Henriksen, Gail Henriksen, Frank Nor- quist, Ernest Hansen and Levi Henriksen	15.50		15.50						
The Iowa District W.M.S.	190.52				190.52				
Jacksonville, Ia., Jacksonville Junior Mission Society for sup- port of Dr. J. M. T. Winther	20.25	20.25							
Omaha, Nebr., Pella Ev. Luth. Church: offering at meeting by Rev. Lloyd Neve \$29.19, offering at meeting by Miss Helen M. Jacobsen \$18.40	47.59	29.19			18.40				
Hutchinson, Minn., Main Street Luth. Church	779.79							779.79	
<b>TOTAL</b>	<b>33966.38</b>	<b>2535.52</b>	<b>1401.61</b>	<b>2620.05</b>	<b>4285.04</b>	<b>183.44</b>	<b>29.47</b>	<b>22686.25</b>	<b>225</b>

## CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Exten- sion Fd.
Previously acknowledged	213012.14	127882.74	85129.40
Elk Horn, Ia., Mrs. Anna Olsen, Salem Home, of Our Savior's Church, Coun- cil Bluffs, in memory of her husband			

Received with thanks.  
Blair, Nebraska, July 24, 1954.  
H. J. Hansen, Treasurer



**Recruit Meeting at Hutchinson, Minn.**

(Continued from page 2)  
 at things and because of this attitude lost sight of the many privileges and chances to do good surrounding daily on every side. We are so busy with so many things which have little value that we have so little time to do the things which really count in life. May all of us who were present determine to be better stewards

of our time, abilities and money and happier workers in God's vineyard. An offering was taken which was put into our special mission fund after a gift was given to Mrs. Pallesen.

After the program we were invited to the church parlors for coffee. I know we all left Hutchinson much inspired, feeling that this day was a day well spent and that each one of us had been greatly inspired. We had

received much food for good thought. Christian people need each other's companionship, especially in this day. God has created us social beings and we need social outlets. Let us be careful in our selection.

With thanks to God, the women of the Hutchinson congregation who entertained us, to Mrs. Pallesen and others on the program, we are looking forward to our next rally.

**BOGOTA, COLOMBIA**

(Continued from page 7)

It was a pleasure to be at the Institute again. When I was here three years ago we were in rented quarters. Now we have our own buildings, a large Colombian residence arranged for school use. There is a fine student body with two Americans and two Colombians on the faculty. Here in this institution, supported by the U. S. D. R., we are training the teachers, Bible women and evangelists for work on our mission field. There is a fine spirit of consecration among the students. Most

of them have gone through the persecution suffering loss of material things, but being strengthened in faith. They are happily looking forward to service in the Kingdom of God, even though they know from personal experience that such a course may mean continued sacrifice and suffering. We depend on these men and women for the evangelization of their own country and are working with them and training them for this work.

We got to bed about 12:00 with the alarm clock set for 5:00 so we could catch a 6:00 bus for Parpa, the next place that we were to visit.

**WHAT IS A LUTHERAN?**

(Continued from page 4)

Lutheran faith. Many were born to that gracious favor, but not all seem aware of the fortunate position accorded them. Just like many who have been born into the privilege of American nationality seem to have no appreciation thereof. But once the light of understanding and appreciation begins to shine into one's life, then the true worth of that spiritual birthright begins to appear, and if the discussion of the topic before us would in some small measure help in bringing about that understanding and appreciation, then I will say that we cannot too often discuss "What is a Lutheran."

The Lutheran Church, its name notwithstanding and public opinion to the contrary, is not the product of Martin Luther or any other human being. The Lutheran Church owes its origin to the Holy Spirit, who created the Church on Pentecost. The Lutheran Church is of God. Though the name "Lutheran" carries us only to October 31, 1517, yet the Church which is characterized as "Lutheran" identifies us with the Church that was created in Jerusalem fifty days after the Resur-

rection of Christ. As Lutherans we have a oneness with that Church as it has lived on through all succeeding centuries down to the present day. Therefore, to answer the question "What is a Lutheran?" it would seem necessary to understand somewhat the nature of the Church that bears this name, as well as what it stands for, since it is made up of people adhering, in name at least, to the Confessions of the Lutheran Church. A Lutheran, then, is a Christian who is a member of, and who identifies himself with the Church bearing that name. A Church whose teachings all center in Christ and His atonement for sin. A Church that believes in the priesthood of all believers and has discarded all other mediators or intercessors; no saints nor angels can stand between her people and their Savior; no idea of human worthiness obscures the glories of the Redemption; no human reasoning can stand before the simple words of Jesus. Her teachings all center about the great doctrine that we are justified by faith alone on account of the merits of Christ, and as a Church she is determined not to know anything "save Jesus Christ and Him crucified" (I Cor. 2:2).

(To be concluded next week)

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